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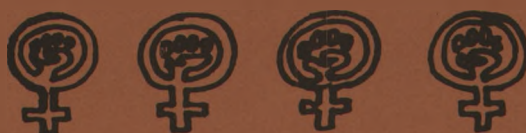
WOMEN'S LIBERATION, AUCKLAND: August 73

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a moko design used by the Ngakau in
Waikato, and Poata in Waikato, Bay of
Plenty and parts of the Ureweras.

broadsheet

Send articles, letters,
drawings etc to:

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Copy for Issue 12 closes

31 August

feminist diary

July 12: A rise of 13.2% for females
and 8.8% for males is included in the
New Zealand Grocers Assistants award.
Female rates will increase by 2.75%
over each of the next four years to
bring parity under the Equal Pay Act.

July 12: Taranaki's first woman
stationmaster took over the signals
at Opunake railway station on July 11.
She is the second woman in New Zealand
to hold such a position.

July 12: The Hawera Jaycee Chapter
made history this week by deciding
to admit women members. There is a
possibility that it may be disaffili-
ated by the national association.

July 14-15: This weekend saw the first
National Women's Abortion Action
Conference in Wellington. It was
organised by the Women's Abortion
Action Campaign and held at
Victoria University.

July 20-22: Auckland Women's
Liberation, together with members of
other Auckland and North Island groups,
enjoyed a feminist weekend camp at
Hunua.

July 25: Three Auckland girls today
became the first woman traffic officers
to take the road in Australia or New
Zealand. They are two-thirds of the
way through a six week course, and
when this is completed they will do
all the same duties and shifts as
men, and get equal pay.

July 31: It has been announced that
women are invited to be apprenticed
to the Government Printing Office in
the fields of book-binding, composing,
and photolithography trades.

poetry and short story competition

Please send your contributions to
Sandra Coney, 11 Wallace Street,
Herne Bay, Auckland, by 30 August.
The winners in each section, Short
Story and Poetry, will receive a
year's free subscription to
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permission to publish anything you
send us, even if you aren't the
winner. Please mark your name and
address clearly on contributions.

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Maori Myths?

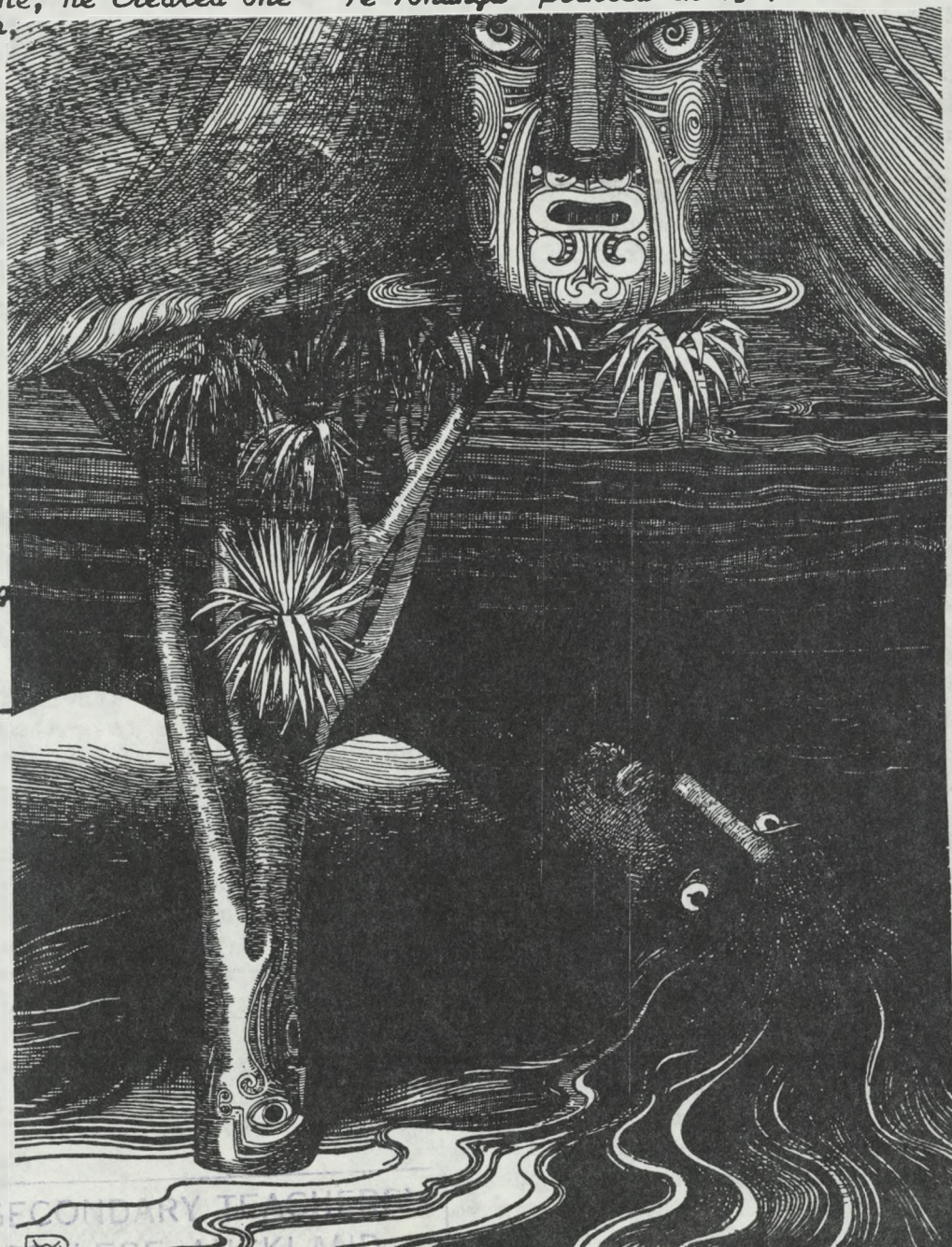
It is sometimes thought that the development of capitalism in Western Civilisation is mainly to blame for the oppression of women, but this is certainly an oversimplification. Although capitalism heightened the problems of women by encouraging the development of the nuclear family, and lessening the importance of the woman's role in society, most non-capitalist societies also oppress women in varying degrees. As Berys Heuer's monograph on "Maori Women" shows, pre-European Maori society was certainly sexist.

The idea of male superiority and female inferiority are deeply embedded in Maori mythology. In their story of the creation, Tane, eldest son of Rangi-nui (the sky-father) and Papa-tua-nuku (the earth-mother) sought to create a race of mortals to inhabit the earth. To do so, he had to marry an earth-woman, and since he could not find one, he created one out of mud and earth,

breathing on her until she came to life. In another myth, a woman was responsible for bringing death into the world. These two legends exemplify the idea of women being non-sacred and destructive, and it is from these characteristics of women that many of the prohibitions on her behaviour arose. Women were not allowed anything to do with any tapu article or ritual. They could not assist in the building of canoes or of buildings which were important to the tribe; they could not learn carving; and during menstruation they had to stay away from cultivated ground, because if they walked over it, the crops would fail. Women's clothing and the places where women had rested were unclean and had to be avoided by men.

A girl child was raised in a similar fashion to her brothers until the age of nine or ten, when she would start learning the tasks for which she would be later responsible, such as preparing food, helping with the garden, carrying firewood and weaving. During adolescence she would be allowed to indulge in premarital sex, although after marriage if she committed adultery, the consequences would be very serious and could even provoke a tribal war. Many marriages were arranged for political or economic reasons, but this was not inevitable. A girl could even make advances towards a man, especially if she was of higher birth than he. The qualities of industry and good looks were sought for in a marriage partner of either sex. Polygamy was practised among men of high status, and a chief's

Rangi the Skyfather and Papa the Earthmother, by W. Dittmer, from 'Te Tohunga' printed in 1907.



wealth would be recognised by the number of wives that he had. It is not certain to what extent women owned property, other than personal belongings, but it seems that high-born women were allowed to own more valuable property than low-born women.

Children were very much loved and indulged in this society, although male children were usually more welcome than females. Infanticide was sometimes practised, usually by exerting pressure on the baby's head either during or shortly after birth. Not much is known about the reasons for infanticide, but it was apparently more frequently practised on female babies, probably to reduce the number of unproductive mouths to feed, or to remove illegitimate children. Elsdon Best in "The Maori" (1924) mentions a ritual act called "taiki", where a woman wanting to induce an abortion retired to a sacred place with a small quantity of food. It is not known whether any physical methods were used to supplement this ritual. Berys Heuer says that if a child survived for the first few minutes of its life "it was generally assured of safe and affectionate treatment." This affection for children which seems to have been more predominant in early Maori society than in our own shows that the practice of abortion or even infanticide may not diminish in the slightest the love for children.

It is clear that traditional Maori society oppressed women in that it denied them the right to participate in the more important aspects of tribal life. Modern New Zealand society is oppressive in a similar way, although mainly through custom rather than prohibitions, and it is up to women of all races to unite and fight for equality. Hilary Haines

THE FEMINIST EYE

If Norman Mailer's "American Dream" was a vision of hell, the one we got in documentary form a couple of weeks ago on television was a study in stereotypes in their very own custom-built nightmare. And I'm afraid it seemed to me that the almost neurotic building of the "family home" in an exclusive suburb was the doing of mother. The family home was the top and height of her ambitions. She actually said, talking of the great American pastime and obsession, competition, that when she had won the big game, the one that really mattered, of catching her husband ...

Well, having done this she then went on to the family. The kids had to do well at school, the boy had, but had,

to do well at football. As the father said (he looked frankly bewildered throughout) "You have got to be the best. Sport is just a rehearsal for learning to be best." He himself considered that he and his family had arrived, whatever that meant. He confessed though that he didn't really know where he had arrived, or what he'd been struggling to get all these years except "Oh, yeah well, material comforts."

The home that these people had was palatial and couldn't have been lacking in any of the creature comforts. But, guess what, Mum wanted to move to a bigger and better house in a more exclusive suburb, so back hubby went into the pressure again of winning the money for all this new splendour. He didn't want to leave, he was fond of his home. The kids didn't want to leave their friends, but Mum thought "well, it's time for my family to move on, we are ready for something better now." She saw it as her duty to push for more and hubby went along with the need for him to be pushed. Poor guy. Nothing wrong with him that a kick up the bum for his wife wouldn't cure. I really felt like shaking the silly thing myself. That wife didn't need liberating, she needed locking up, but I suppose one has to be charitable about one's sisters and say what, seriously, I believe to be true - she had been conditioned to behave like that for years and years - she was simply acting out her stereotype. Come the liberation revolution, she'll be glad to stay in her modest palace instead of having to drive everyone to find her concrete castle in the material air.

- Joanne Edwards

letters

11 Hobson St,
Hamilton.

Dear Broadsheet,

Before the September Convention I would like to gather some information on married women who have retained their maiden names, exclusively or for business purposes. Are the problems thought to arise largely imagined, a minor inconvenience or are very real difficulties encountered?

I would also appreciate hearing from women who, divorced, widowed or simply as a matter of choice, revert or attempt to revert to their own names.

I would be grateful for any thoughts and comments on the matter (my address as above).

- Ms Dorothy Wales

letters

Albania

Dear Broadsheet

I was pretty puzzled by parts of Sharon Alston's article "Gay Pride" (Broadsheet 10) when read in conjunction with the Gay Manifesto. I just can't see why she called "what you do in your own bedroom is your business" - "this subtle form of rejection". Surely that is exactly the attitude to gays which the Manifesto demands that New Zealand adopt, legally to start with, rather than considering homosexual activity between consenting adults in private a matter for criminal charges. So why does Sharon object to it so much? Acceptance is acceptance, not "subtle rejection", and short of us all becoming actively bi-sexual, what else does she want from her non-gay sisters? I would also take issue with the definition of "gay" in the Manifesto as "a person with the ability to love a member of their own sex". If that is what it means, then I hope we are all "gay". It is indeed abnormal not to feel affection and physical closeness for one's own sex, as Sharon suggests, but that doesn't make one bi- or homosexual. It is our society's hangups, particularly strong in Australia and New Zealand, about the whole idea of homosexuality which prevent us from expressing such warm emotions better. This is itself an excellent reason for supporting Gay Liberation, because if all the murk about homosexuality is cleared away, people in general may stop being so frightened of loving each other (as opposed to merely fucking each other), particularly within their own sex. What we all do in the bedroom can then, hopefully, begin to return to being our own business, and not the common property of the mass media which pervert every relationship, but especially sexual ones. Yet, so twisted are our present ideas that in many countries, practically all heterosexual acts save the good old missionary position are illegal too!

Anne Else

Dear Broadsheet,

The disadvantage for a hairy 26 year old vasectomised male living counter culture amid a pine forest on the coast, avoiding cars and the city, is the lack of opportunity to meet a liberated woman who would dig my company.

-Peter Cole

c/o Post Office, Orewa

P.S. Hope you dig it.

32 Orakau Avenue

Auckland 3

2 August 1973



Dear Madam

I notice that because of an article I wrote for the New Zealand Herald your sheet suggests I be hung up as an M.C.P. The thought delights me - not because I like being called a pig - but because you have reacted, you have taken note.

Most of the review you will find to be without emotional loading, clear and descriptive. It is probably the final paragraph you object to. First, there is hard truth at the core of it; most women that I have met are enthusiastic about Suzanne Goldberg's work and I have met few men that really like it. Make what you will of that.

But in publicising the fact my motive was to draw the attention of women. I adore women. I love their company, the infinite variety of their shapes, the unpredictability of their reactions. I like them to be aware of me so that they will talk to me and not pass me by. To this end was the tail of the review devoted.

Does this qualify me as true M.C.P.

Yours in delight,

- T.J. McNamara.

Parnell

Dear Broadsheet

T.J. McNamara could be right when he says 'the soft pastel decorative quality will continue to appeal to the female of the species while the male will continue to look elsewhere for a tougher intellectual quality' (see Broadsheet 11).

The same statement from another angle:

'The soft pastel decorative quality will continue to appeal to the intellectually honest of the species while others will continue to look elsewhere for something more pretentious.'

Or it could be true that women artists are appreciated most by other women. Which suggests that men artists are appreciated most by other men. Which means that for all the art critics to be men is a little unrealistic. Or chauvinistic.

- Jane Wickens

letters contd...p.5

Dear Broadsheet

CAUTION! The following may upset some people!

According to a recent report in the Auckland Star, members of the women's liberation movement will be upset by the following pronouncements on family life by Madame Lili Kraus. In a paragraph inexplicably headed SO THERE! the Star reported Madame Kraus as saying; "Where family is concerned I'm really at war with the idea that it is a boring and soul-killing occupation for a woman. Making a home is a creative and rich life for a woman." I don't think there are many members of the movement who would disagree or be upset by this theory. What the women's liberation movement does disagree with is the assumption that, because a person happens to have female anatomy, she has an inborn aptitude for rushing around the house with the vacuum cleaner and for obtaining her sole spiritual and emotional satisfaction from eyeing the four dozen jars of preserves on the larder shelf. However, at least the women's liberation movement can absolve itself from yet the most vicious attack on the housewife. It was a former Prime Minister of this country who stated quite bluntly that housewives should not qualify for workers' compensation because they don't work.

Madame Kraus then carries on: "Who wants to pay the money they get for licking stamps in some mechanical job to a babysitter. It's different when the children are older." Well, I find it interesting that this statement implies that a woman who works will

naturally be performing only a mechanical task. I suppose we can't all aspire to mechanics on the piano keyboard, but it would seem that Madame Kraus' attitude either stems from intellectual snobbery, or else is a very telling indictment of present-day attitudes, i.e. working woman equals mechanical task. There is also the further implication that if one is going to be doing a mechanical task one may as well be at home looking after children. Is Madame Kraus equating these two occupations in terms of boredom or creativity? And I fail to see what difference it makes when the children are older. If the role of housewife is as creative and satisfying as Madame Kraus would have us believe, surely it is just as creative and satisfying no matter how old the children. Does it suddenly change when they reach a certain age? If so, how, and at what age?

Madame Kraus concludes with the sentence: "I'm happy to be a woman and be obedient to men and women if there is good reason." Significantly Madame Kraus completely sidesteps the issue of women being in an inferior position in a male-dominated society. Instead she produces this classic piece of non-statement, the import of which completely escapes me. Surely it is a basic maxim of our society that we all obey men and women if there is good reason. Madame Kraus' reference to what may possibly be termed "a law of nature" is completely irrelevant to the women's liberation movement, and certainly should not upset anyone!

- B.T. Morris

Cumtgetha

Dear Broadsheet

As you have probably heard, the N.Z. Universities Arts Council is holding its Arts Festival in Christchurch this year from August 19 - 25. This year's festival is a sort of unstructured 'group groove' which is a really ideal situation for women to get togetha. University Feminists down there are going to try and unearth a room or place where women can meet for discussion, catching up on news of other groups, consciousness-raising and so on.

Arts Festival is also a good place where we could plan activities such as street theatre because there is a ready made audience who would benefit from the message, and also there is quite an assortment of venues.

As you probably know, the Australian arch-male-chauvinist Ian Channell, alias the Wizard, will be

appearing at the Festival. Enclosed in a copy of his 'Men's Liberation manifesto'. When Evelyn Reed was here she said that women at Melbourne University had physically attacked this person when he was in mid- (anti female) rave and suggested we do something similar. While this could be considered a bit much, we'll have to do something about the prick. Any ideas?

If anyone wants info. on 'Women at Cumtgetha' please write to University Feminists, Canterbury University Student's Association (Town Site) Private Bag, Christchurch. It would be really great if we could make something happen at the Festival - it's a really good opportunity anyway.

- Janet Newby

P.S. Channell is dead serious!! I've discussed the matter with him!

W.A.A.C.



Conference poster.

Friday 13th, Black Friday. Four of us twitched our way through the process of pillow buying, ticket checking etc, and finally boarded the 4.30 train to Wellington. After 14 hours' experience of a second-class carriage, we finally arrived and made our way to the Student Union Building at Victoria University. Other Auckland feminists were arriving and we accomplished the registration procedure, billeting arrangements etc without much hassle and got down to the serious business of selling Broadsheets. There appeared to be quite a good mixture of women attending, a few guys, the occasional SPUC member and professed Christian, and I think a representative of Polynesian women.

Kay Goodger opened the conference with a resume of our demands, i.e. that the laws must be repealed, contraception should be free, and women have the right to and are capable of making our own decisions about our bodies and minds, without interference from the law, the church and the moralistic bastards, male and female, whose attitude is abstinence or suffer - suffer being the operative word - the penalties of our 'animal passions'. Kay is a beautiful representative for feminists: a controlled, orderly speaker, fantastic organising abilities and anybody looking less like a frustrated, bitter, 'butch', manbating woman, I've yet to meet.

The first guest speaker was Isabel Stanton, President of ALRANZ. She gave a short history of the abortion reform movement, and stressed the importance of lobbying MP's and making abortion available to ALL women regardless of financial or social

position. Although the basic idea behind ALRANZ is liberalisation of the laws, I have a suspicion that a lot of the women members support repeal.

The next speaker was Nita Keig from Sydney Women's Abortion Action Committee. Nita sees the abortion issue as a continuation of an historical struggle - the right to vote, the right to contraception ... the right to abortion, and that the fight is international with a growing awareness in other countries as evidenced by demonstrations in France, Belgium, Germany. She spoke about the opposition in Australia, this mainly coming from Catholic hierarchy and their followers. She gave us some examples of the disgusting publicity put out by the so-called Right to Life Movement... talking foetuses over the radio. pictures of sports teams with one member missing and the caption ... "David didn't make the team because 16 years ago his mother had an abortion." Apart from being an absolutely pointless statement, it's sexist too!

Dr Margaret Sparrow then spoke about the difficulties in interpreting the present laws on abortion and of the conflict between professed attitudes and actual practice. She is a brilliant speaker, factual, knowledgeable; the movement could certainly do with more support from women like her. Anne de Lacey Davidson, also of ALRANZ, spoke on the right to information on contraceptives, particularly to the under-16-year-olds. She stressed that the death of a foetus of up to five months' gestation is not required by law to be notified, and that the general opinions on abortion are based on religious factors which make differing decisions on the viability of the foetus.

On the second day various workshops were formed and discussion centred around the general perspectives resolution, i.e.

To build an ongoing national women's abortion action campaign around the following demands:

- ☆ Repeal the abortion laws;
- ☆ Free, easily available contraception;
- ☆ Voluntary sterilisation;
- ☆ To set up a national co-ordinating body for the campaign, based around the present conference committee;
- ☆ To organise a national march at midday on Women's Suffrage Day, 19 September, the Wellington march to end at parliament with a lobby to the Minister of Justice, and in all areas to be combined with educational activities;
- ☆ To begin organising for a national speaking tour of a leader of the U.S. Women's National Abortion Action Coalition, early in 1974.

- Kay Smith

talking to polynesian women part I

ngahuia volkering

Q. Ngahuia, you were involved with women's liberation in 1970 and you also fought for gay women's rights at that time. What meaning does the women's liberation movement have to you now?

N. Doesn't mean much to me now. Mainly because I see myself as a Maori first and my gender is largely irrelevant.

Q. Now that you are an active member of Nga Kuri a Whaarei, have your attitudes to women's rights and the gay feminist movements changed considerably?

N. My attitudes haven't changed at all but my expression of these attitudes has.

Q. In what way do you choose to express your attitudes now?

N. I still spend many long hours arguing with people, but my primary concern is not with feminist rights - the feminist movement - although I do appreciate and support its principles. To me the fight that I once briefly overlooked is for the rights and self-determination of the Maori people and active participation of Maori women in this fight is important.

Q. How would you reconcile the Maori women's fight for self-determination with the pakeha women's liberation movement?

N. I think there is one thing lacking in women's liberation and that is the constructive contact on the part of their members with women who really need emancipation most of all.

Q. Are you referring to the Maori and pakeha working class women.

N. Yes. But even there I think there is a division between the pakeha and Maori working class women.

Q. The pakeha still retains a superior racist attitude in working class areas

N. I can only speak from having worked with women in a place where I worked with a staff of 18: 3 pakeha, 1 Polynesian, the rest were Maoris. Pakeha women were the self-appointed

union spokeswomen. They isolated themselves deliberately and there was minimal and strained contact. It made me laugh because the Maori woman in the lunch hours played poker, bet on horses and generally had a good time.

The Maori women were the hardest workers, their output was greater. Any problems with working conditions would filter through these pakeha to the management who would inevitably shelve them with empty promises that the pakehas accepted - they were in the sweetest part of the factory. But gay women were particularly ostracised by the pakehas.

Q. You say that over 60% of Maoris are under 25. What is their involvement with the established Maori movements like Nga Tamatoa, M.W.W.L. and the Panthers?

N. The younger movements like Nga Tamatoa and the Panthers have admirable goals but misguided strategy. I think they have limited appeal possibly because of distorted media exposure. But they are condemned or discredited by most of the people they would like to attract as being middle class, intellectual and out of touch. To the M.W.W.L. I could only apply the last adjective although that institution is tending to become middle class dominated.

Q. Do you experience male chauvinism within your movement: Nga Kuri a Whaarei?

N. Our group is not a movement, our membership is limited, but I will speak regarding Maori resistance movements generally. To me, too many women who are articulate and well educated hide behind the traditional shield of female muteness. In important tribal and political matters those few who do speak out too often are unprepared to encounter adequately the challenges and rebukes hurled at them by their male counterparts. This is a serious failing on the part of these women - but who is to blame?

Q. What role has the young Maori radical feminist within the Maori movements? And how does her male peer react to her?

N. We're caught in the dilemma of trying to revive our traditional culture and yet as females we must question the patriarchal values of that culture. Unfortunately few Maori men are in sympathy with this situation and regard our resultant grievance as a diversion from the real issues such as Maori land rights, education, the judicial system, the white status quo.

Q. Do you, as an ex-teacher, feel that traditional parental attitudes towards the education of Maori children are justified or restrictive. Maori parents obviously reject the present education system.

N. I think they are justified, yes! The present education system is grossly irrelevant or does not accommodate the Maori or Polynesian child at all, and



photo Diana Wong

does not consider her/his cultural or linguistic background.

Q. Have you experienced any hostility from your relations because of your involvement with women's liberation and gay liberation?

N. No. None at all. The Maori feeling of Aroha presupposes judgement or condemnation of anyone on grounds of sexuality.

Q. What do you think about the position of the gay Maori women in pakeha society?

N. Too many of them are on ships or in closets, and there are a lot of them everywhere. At home, on the marae, in the city, in the pubs. Why? Possibly they demonstrate the tremendous upheaval our traditional social and kinship structure is suffering because there have always been gay Maori people in Maori society, but warped pakeha values and missionary hypocrisy has isolated them for ostracism. Until the arrival of anglo-saxon Christianity we were simply sexual. There were no labels.

Q. What Women's Liberation manifesto policies do you agree with?

N. The manifesto is directed at the pakeha. I agree with the principles but I feel that it should be amended to appeal directly to and be fully appreciated by Maori/Polynesian women... particularly the sections on abortion and contraception. Large families in the rural society functioned successfully, were feasible, and appreciable. In the urban situation prolific breeding is unrealistic, uneconomic and a dangerous affliction on the mental and emotional security of any woman .. particularly Maori. People are too uptight and dishonest about their sexuality - they should be able to talk about it freely with each other and feel they can consult the relevant doctors etc without feeling Whakama (shy, bashful).

Q. Do you agree with the fairly widespread Maori and Polynesian women's fear that when the abortion repeal demands are met that the pakeha will use this as another means of genocide?

N. That depends on how one classifies one's traumas. What is more traumatic; 9 months of unnecessary suffering or a simple safe legal abortion? Genocide is practised in the backstreets on far too many Maori women in unhealthy lethal conditions. To imagine that legalised abortion is another pakeha threat is fantastic!

Q. Ultimately do you agree the choice

belongs to the women?

N. Oh, shit, yes!

Q. What are your opinions on interracial marriages?

N. This is a qualified observation. Where a Maori woman marries a pakeha man, too often she forsakes her Maori side to become immersed in pakeha society. Conversely, we know if a pakeha woman marries a Maori man, the woman, predictably, depending on his environment, becomes an 'honorary Maori'. This is of course very generalised.

Q. Lastly, how do you envisage your future ... as a Maori feminist.

N. My strength is in my marae, in my tribal group, in my kinship groups. I must return and learn from them before I can effect or assist to effect any visible changes for the Maori people and women particularly .. in this present fucked-up society.

- Sharon Alston

mere penfold



Lecturer in Maori Studies, University of Auckland; Dominion Vice-President MWL; Chairwoman Maori Research programme of NZ Council of Educational Research; member of Maori Language Advisory Committee of Dept of Education and member of National Advisory Committee on Maori Education

"As far as Women's Liberation is concerned

I am at the point of life where I am still working this out. I find it a very new, interesting and exciting subject, but am still able to stand back and look at it from a distance. I feel it has more relevance to the young Maori woman than to the older generation; perhaps it is more important that the young Maori woman first has to be liberated from the traditional taboos of her culture before she can compete within the pakeha society as well. However, I think this will come, as there are many more young women working in the factories and elsewhere, and they are being exploited .. just as the pakeha woman is being exploited. I feel women's liberation is extremely important in convincing them that they are really able to take their place within society, to see themselves as a person. I think of all the women's liberation policies the most difficult ones for the Maori woman are contraception and abortion. At the moment the Maori woman's attitude to women's liberation on these points is a questioning one, they are not quite sure whether they understand the full implications of complete freedom in these matters. The strong kinship ties within the Maori commun-

ity make it a difficult decision; it could be a question of alienation from the partnership of a male; the Maori woman is dependent on the sense of security and warmth of relationship within marriage. Probably the unmarried Maori woman will take up a position on abortion .. but there are difficulties generally with the principle involved. Contraception and abortion are seen as interfering with the kinship line. Homosexuality isn't seen as a social disease. Here again you have the traditional ideas of continuation of the line .. a homosexual may be seen as a failure from the point of view of continuation of the family, but certainly wouldn't be despised or ridiculed as they are in pakeha society. It is the same with illegitimate children ... these things are not seen as socially bad. Of course, the Maori woman, like anybody else, will back up demands for equal pay and employment opportunities. There is no question of that. The same can be said for opportunities in education .. this is just as important, probably more important to the Maori woman as it is to the pakeha. Education is of course going to be the way in which attitudes to the other things like contraception and abortion will be influenced. I see education as the means by which people's minds will be freed from all the traditional restrictions and they will be able to take part in decisions as to what is going to happen to their lives.

I can't say I have felt oppressed as a Maori, although there are differing attitudes among different tribes towards the right of women to speak out on the marae. I would say that sometimes I have noticed a patronising attitude on the part of men, both Maori and pakeha, when I am in a group, and I think this is because I am a woman and not because I am a Maori.

I do feel that the Women's Liberation movement is a white middle-class movement, but sometimes I think this can be a good thing. You women are more articulate and have more confidence to speak out for the rights of women. Maori women are perhaps doubly handicapped by the tribal taboos on a woman having the right to speak. On the other hand, I haven't felt held back by my culture's traditional ideas about women .. in fact I think I have been held by it. I used to feel that my colour, my language, was a hindrance, but now I realise that it has given me confi-

dence .. to have the secure background of generations.. that is a good feeling.

The Maori Women's Welfare League is very much in touch with the problems of the woman in the street .. in fact perhaps too much so! We have now been going for 21 years but are still involved with the problems of the ordinary person and we must stay with them. Sometimes we have to backpedal and not get too far ahead .. however by keeping with the majority of Maori women we feel we are creating many more potential leaders and not just creating an elite. The League's policies on abortion are not clearly defined .. there is too much reticence about the subject at the moment; too many women feel it interferes both with natural and tribal laws; contraception is a little bit the same, although the League believes in a woman's right to have adequate knowledge of this. As far as child-care centres are concerned, I hope that a definite policy of pressing for these will come through in the near future. So, I



see the whole question of women's liberation as bringing home to the Maori woman that she has a role to play in the community.. a very important role. Within the Maori home it is the mother who is generally responsible for the education of the children..the men are not really interested. So

once a girl is aware of the opportunities available, and a mother is aware of the opportunities she has missed because of lack of education or traditional attitudes, she will ensure that her own children do not suffer from the same lack of incentive. I see education as the most important way of ensuring that Maori women become liberated, both within the tribal situation and within our present society. And I think that women's liberation is an important means of bringing home to the young Maori woman that she should want to take her place in the community as a person."

- Barbara Morris

tekura o'connor

Tekura O'Connor, teacher, from Rarotonga.

What relevance does women's liberation have for Polynesian women?

"It has some relevance. Polynesians could learn much from the ideas of equality of opportunity and equal division of household labour. In my

home my husband and I do an equal share of the housework as we are both working."

About specific women's liberation policies:

"I think creches are essential and should be provided for children of women who are working. I agree with contraception. I think homosexuals should be helped, and I have nothing against them as long as they can't be seen in public. I am in favour of equal pay in all situations."

How do you see the male/female roles in your culture? What do you think of marriage?

"The female role in my culture is to be a wife and mother, whose place is in the home. Most Polynesians are quite happy in this situation. The male role is that of breadwinner, other than that it is accepted that he can do what he likes. For example he expects his wife to have the dinner ready and the children in bed when he comes home from spending an evening out. I think marriage is for people who really know and understand each other. One must be ready to sacrifice some independence when one gets married. But I don't feel held back by my culture's ideas about women. I say what I think. I think Polynesian men respect women's opinions."

What are the problems of Polynesian women?

"Shyness in talking to white people. Many Polynesians do not understand the white culture. They are suspicious and can't communicate. Many Polynesian girls who get pregnant are too shy to even go to a doctor. Polynesian women don't have much independence as women - they rely on their men to tell them what to do and to think for them."

What are Polynesian parents' attitudes towards education for their daughters?

"Polynesian parents feel that their daughters are to be guided towards marriage and motherhood. However, many educated Islanders see the importance of education for girls and they encourage their daughters to do well at school and not rush into marriage."

Do schools cater for the needs of female Polynesian students?

"No. Schools are not catering for the needs of Polynesian girls .. or boys. As I see it the schools should be preparing children for life in this country, teaching realistic and necessary skills - budgeting, form filling and technical skills - as well as training Polynesians to communicate and feel confident in New Zealand society."

Do you feel oppressed as a Polynesian or as a woman?

"No."

- Pip Priestley

hana jackson

Q. Hana, as a Maori feminist actively involved with Nga Tamatoa (Young Warriors), the Maori cultural group Manu Taki, and a Maori pre-school education group, what is your movement doing for you and your people?

H. The Nga Tamatoa group supported a petition for Maori language to be taught in all schools. I think Nga Tamatoa reflects the feelings of the younger generation in search of Maori identity. The group is also based on carrying out of Maori concepts: the tangi, the attending of huias, extended family life, and to show the pakeha that we no longer want their type of society. It's not a question of just saying you should be proud of being a Maori, but telling them how to be proud. As a female member I think it has a lot to offer women because there is this feeling among the women that we will take an equal stand with the men. And in fact women are doing most of the work.

Q. Do Maori women have to suffer triple oppression. 1, nationality; 2, 85% working class; 3, as women?

H. Yes, unfortunately I do agree. As Maoris we see most of our oppression as black and white. The oppression comes from white people.

Q. What would you like to see the Maori women do about this?

H. In the early 1950's the MWWL National Organisation was formed by the women to try and help the needs of the people during that time. But if I go back even further to Princess Te Puea from the Waikato area, she is in my opinion another Maori woman liberationist. She was instrumental in getting the Turangaewawae marae complex. It was a rubbish dump belonging to the Hamilton C.C. They allowed her to buy the land and she did it up to what it is today.

Q. Could you tell me what you are doing for young Maori children?

H. The aim of my involvement with pre-school education was first of all to set up an alternative school. My main objective was to see Maori language being taught, as it is not taught in schools. But, our husbands intervened ... I was not allowed to take my 8½ year old son out of school. Therefore the alternative school system ceased to exist for me. We have a Maori mother who comes to us, a native speaker, a teacher who teaches the language to us and the pakehas involved. In an alternative school, Maori



language, games, arts and crafts will be taught.

Q. What are the problems facing the Maori women living in the cities?

H. I think the biggest problem is probably housing their families and pressures upon their children with regard to education. Many Maori mothers feel they must go out to work to provide uniforms, books and other incidentals. But I disagree with the educational system .. because the Maori children cannot personally relate to it. As a Maori mother I feel the pressure is very strongly on my son to conform to a materialistic value that he must have slippers, gumboots and shoes; and if he doesn't he is fined for this in the way that marks are taken off his group.

Q. Do you feel any male chauvinism within the movements, and if so, do you resent it?

H. Yes .. definitely male chauvinism and I resent it strongly. If this is the so-called tradition in the Maori society that the women are dominated by the men, then I'm against it. In the past history I know about women were always given a place in the community. The women called first on the marae. Only now, in some tribes, do the men do the formal welcome. I know that most women today, especially the MWWL and Nga Tamatoa, they are doing all the work and the men rarely see it as wrong to stand up and take all the credit. The women should take the credit.

Q. The pakeha oppressor: do you feel more oppressed by males/females or both?

H. It is the whole of pakeha society. Many Maori women resent the white women coming in and taking over something they have started. I really feel it's an all white oppression.

Q. Attitudes to policies?

H. I support all except abortion on demand. I would be most strongly against that. And this is a personal opinion. I believe in the quality of life. Free contraception is a pakeha hangup. Maori people touch each other often, and you can get nice feelings from it. To a Maori, sleeping with somebody is very very intimate. And you don't think shall I sleep with that person and rush out and take a contraceptive. Also I'm afraid of the consequences of contraception because of V.D. and other diseases; something Maoris never had before the white man came. The 24 hour child care centres - I would like to see women's liberation taking on a more Maori idea of extended family relationships. In traditional Maori society parents did not take full responsibility of minding their children. It was the grandparents, aunties and uncles as well. Rather than saying 'child care

centres' because they become institutions, and this is what I think women's liberation doesn't want since institutions have always been the prerogative of men. As a Maori I would certainly oppose anything in this area.

Q. From what you know of Women's Liberation (Auckland), would you say it is a white, middle class, liberal movement?

H. I think this is so. It is unfortunate; rather than say "Well, we know the Maoris have good value relationships," why don't they learn more about us, get involved and build up with Maori women who have been working for a long time into building a New Zealand way of life? I think there is far more rapport between Maori men and women than there is between white men and women. I think some women's liberationists are perpetuating a structure they're trying to pull down.

Q. Have you any suggestions on how Women's Liberation should approach Maori women?

H. This is a very personal type of question because Maori women never talk about themselves at all. It's always how we can help a situation that many are personally involved with, and then work out (in their own way) a solution which they can follow. This is a difficult one for the pakehas who have not been conditioned to sit back, to listen, to observe, and it's difficult for them to see that somebody else could have a better way than what they've got. I've had pakeha women who have probably been well intentioned,

saying "Look, I've gone out of my way to get to know you, but you don't give me a chance." Now, this is a bad attitude to take because they must be prepared to sit down, to keep their mouth shut, to learn and listen, and not to be the teacher. That's the only way I can see Maori women and Women's Liberation actually doing anything together.

Q. Do you feel that as a Maori woman you are sufficiently represented as at governmental level?

H. Though we've got Whetu Tirikatene-Sullivan as an MP and Cabinet Minister and there are four Maori seats, I still don't feel we are sufficiently represented. If and when the government do bring in three extra Maori seats I will be pushing for a Maori woman to get at least one or two of those seats. I can say, without any hesitation, that it has been our woman M.P. who has done her homework, who works hard at what she is doing, rather than the men. There is a tendency that men will support each other without having done anything. I don't like it wholeheartedly but at least we have one woman and one man in Cabinet.

- Sharon Alston



meet the speakers at the United Women's Convention

The United Women's Convention is to be held in Auckland at the YMCA on the weekend of September 15-16. The Convention marks the 80th anniversary of women's suffrage. In this article BROADSHEET brings you profiles of the six New Zealand speakers and one overseas speaker at the Convention.



past member of Board of Governors of Queen Victoria and St Stephen's schools; previously a member of the Northern NZBC advisory committee; at present a member of the Maori Advisory Committee to the NZBC Board, on the Polynesian Advisory Committee to the Vocational Training Council - she has just finished working on the Johnson Committee on communication between parents and schools.

Mira Szaszy began her association with the Maori Women's Welfare League in 1952 when she became Dominion Secretary while working in the Department of Maori Affairs. She has just been elected Dominion President. Her involvement with the League is motivated by the desire to "uplift the status and social situation of Maori women." She hopes the Convention will "help women and improve the status of women," and also give "greater publicity to and greater understanding of the needs of women."

Mira Szaszy is married with two sons, aged 12 and 15, and lives at Papatoetoe. She will speak on "Maori Women in Pakeha Society" at the Convention.

MIRA SZASZY

1946 graduated BA in Education at Auckland University and qualified as a secondary teacher; 1948 spent one year at the University of Hawaii on a postgraduate course in Social Science on a Pan-Pacific Fellowship offered by the American Association of University Women; for 10 years Welfare Officer with the Department of Maori Affairs in the Head Office at Wellington; teacher of Maori language at Auckland Girls' Grammar for 4 years; part-time lecturer in Maori Studies at Secondary Teachers' College in 1972; this year part-time lecturer at Ardmore.

Delegate for Maori Women's Welfare League to Pan-Pacific Women's Association in Manila in 1955; past member of UN Wellington Council;



MARCIA RUSSELL

Marcia Russell

Aged 32, married, with one cat.
Educated Howick District High School.
No academic qualifications other
than School Certificate and
University Entrance and Higher
Leaving.

Began work in 1958 as office dogs-
body in advertising agency, then
joined New Zealand Herald as a cadet
reporter. Was employed on women's
pages and developed, at an early
stage, a sense of injustice over the
standard of women's journalism in
New Zealand. Later, after some batt-
ling, went into general reporting -
the only woman on Herald's general
reporting staff at that time.

Travelled to England in 1961 and
worked variously as a public relations
officer for a French cosmetic company
in Mayfair, an out-of-work writer,
script writer for a film director and
assistant editor of a television
weekly. Returned to New Zealand in
1964, was married and worked as
editor of trade publications - New
Zealand Furnishing Journal, New
Zealand Modern Homes and Gardens,
New Zealand Plastics Journal.

Rejoined New Zealand Herald in 1966
as assistant women's editor and
feature writer for the literary
supplement and was appointed editor
of Thursday in 1968. A member of NOW,
The Society for Research on Women,
vice-president of the Zonta Club of
Auckland, a Director of the Auckland
Theatre Trust.

Main interest is the media and the way
in which it can be used to foster or
remove elements of discrimination;
main aim in developing Thursday
magazine was to provide a higher
standard of journalism for women -
something which she feels is sadly
lacking in New Zealand. "The
insulting nature of daily newspapers
so-called "women's interest" pages
gives the impression that New Zealand
women are interested only in govern-
ment house garden parties and weddings,
and the superficial adventures of
women who have gone to Europe to visit
their daughters or to launch the
latter on the English scene."

Hopes that the United Women's
Convention will be a milestone in the
activities of women in New Zealand
and that it will unite all groups in
a common cause, i.e. that of fostering
self-respect and self-determination on
the part of all women. She hopes it
will strengthen the growing conviction
that women must be honest with one
another and reject the notion that we
have inculcated for too long - that
we are in competition with one another.

Marcia Russell is speaking on
"Women: the Community and Social
Change".



MARGARET SHIELDS

Ex National President and Co-Founder
of the Society for Research on Women
in New Zealand, Research Officer for
the Consumers' Institute from 1968-
1971, under Churchill Scholarship
went to Australia in 1971 to study
women and social research, member of
Society for Research on Women, member
of NOW, delegate to Equal Pay and
Opportunity Council, active member of
Labour Party and member of Women's
Advisory Council of Labour Party.

Ms Shields first became interested in
the problems of women while working
part-time as a market research
interviewer while her two children
(now 11 and 12) were small. In 1966
she attended the first "Changing Role
of Women" course at Linden, read
Betty Friedan's "The Feminine
Mystique" and became an activist.

She started a degree in social
sciences through Massey the following
year and is this year completing this
degree as a full-time student at
Victoria University of Wellington and
working as a research assistant in
the Sociology Department there.

Ms Shields hopes that the Convention
will not just be "preaching to the
converted" and that the Convention
will be able to sort out ways of
spreading the word to those women who
do not attend. She would like to see
ideas for practical action coming out
of the Convention which could help in
raising the status and increasing the
freedom of men and women. Ms Shields
lives in Newlands, Wellington, with
her husband and children. She will
be speaking at the Convention on
"Are People Pollution?"



KATHARINE WHITEHORN

Initially a fashion writer, Katharine Whitehorn began writing her now famous newspaper column eight years ago. She is joint editor of the women's pages of the "Observer" Sunday newspaper. She is a member of the British Airports' Authority, and sat on a Government committee studying the question of the age of majority. Katharine Whitehorn often writes about the position of women in the Western world. She believes that women have never had an easy life, and that this is as true today as it was a century ago. "As far as Women's Lib is concerned it is really quite simple. I am with Women's Lib all the way when they say they want equality of work and of education, and access to birth control and abortion. Where I part company with the majority is that they think family life is a restrictive thing that is there to hamper women. I think, on the contrary, that the family protects women. I mean, what most women want includes a very high measure of emotional security - they don't want to have to worry about where their next meal, or their next man, is coming from. I think most women want to go on living with the same man!"

Ms Whitehorn is married with two children, and lives just north of London.

Profiles compiled by Sandra Coney



Pelchouli Yeates

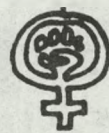
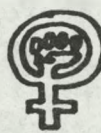
Just back from the sea
She stands tall,
Hair flowing loose,
Proud
Her flower strewn bulge in front.

Replies to critics calmly, firmly
Goes on home to give birth.
Nothing so beautiful
As a woman proud.

Toni Church

FEMINISTS ATTENDING THE CONVENTION !!

Feminists are invited to attend a social evening to be arranged by Auckland Women's Liberation on the evening of Saturday 15 September. During the course of the evening there will be a lecture by Lorraine Rothman (see back page). Women's Liberation members will give you more information when you arrive at the Convention.



Feminists from out of Auckland who are unable to arrange their own accommodation should contact Jenny Mackintosh, 229 St Andrews Road, Auckland 3; Telephone 655-726; for billeting with local feminists.

kicking against the pricks

It has been announced in the press that Auckland headmasters are to be asked to recommend "youths" who would benefit from a cruise on the sailing ship "Spirit of Adventure", donated by Mr L.J. Fisher to the children of Auckland. Surely female children have a "spirit of adventure" too, or is it to be confined to discovering new and exciting ways to fold nappies on baby dolls or creating new hairstyles on her "Mr Pierre" little-girl wig?

Pamela King, Miss New Zealand 1973, said at the time of her election "Being a beauty contestant does not mean you are not liberated. I honestly do not think women's liberationists have anything worth fighting for."

Now, following the Miss Universe contest, the NZ Herald reports, she "has joined the ranks of the Women's Liberation movement in condemning the event" (July 26).

Ms King labelled the contest "a political fraud, a sham and a disorganised piece of entertainment in which the girls are considered no more than sex objects."

"I am disillusioned and agree with the Women's Liberation arguments" she said.

In the hands of a man a gun is a symbol of aggression, and therefore inappropriate in the hands of a woman, or so it would seem from the report of a case which came up in Auckland's Magistrates' Court. A woman who, it was said, had a gun as protection following a previous assault, discharged a rifle at a youth who refused to leave her house when asked to do so. The magistrate adjourned the case with a view to discharging the defendant, but ordered that the rifle be returned to her ex-husband as "he did not think that a woman should have a gun". (New Zealand Herald, 27 July.)

Have you see the latest 'Thursday'?

In an article entitled "Whatever Happened to Women's Liberation?" writer Arthur Baysting says we're doing "nothing much", accuses us of being "inward turning", not getting enough media coverage and not working hard enough on such issues as abortion, contraceptive advice to under-16's etc. I know from the Newsletters from the various Women's Liberation groups that are sent to Broadsheet that there is a great deal of feminist activity on many fronts throughout the country. Every group must answer these charges and 'Thursday' will publish these replies. Here is a chance to reach many thousands of women. So get your copy of 'Thursday' and get writing.

A poem entitled "Women's Liberation" in the August "Eve" magazine reads in part:

Desire no longer the warmth of a lover's bed.

You are no sex symbol to be used and abused.

Fight for your liberty, freedom and rights, but remember your cold victory

on your lonely nights.

Remember your liberation when your bed is your empire. Unwarmed by words or limbs.

The author, Beverley Hills, assumes that those women who are fighting for equality spurn having relationships with men, that the only way to keep a lover is to be "a sex symbol, used and abused" and that domination and subservience are necessary prerequisites of happy domestic arrangements. She concludes:

Move on to greater liberation while I sit - content in my stupidity at the feet of my egotistical, selfish - but loving man.

She is also proud of being stupid!

Sandra Coney



broadsheet report

V.U.W. Feminists

Two representatives went to the first coffee morning to be held every week at the community centre, 48 Aro Street. The idea is to get local residents interested in using the centre and especially for the women at home to have a chance to meet feminists and other activists who will use the centre. The coffee mornings are held each Tuesday from 10 a.m. through to midday. Anyone is welcome to go.

The 5th July was the first of a series of women's studies lectures organised by the group. Phillida Bunckle spoke on women in history to a group of over 40 women.

The evenings take the form of a lecture given by a chosen member of the university faculty, followed by discussion. At the end of the lecture series the group will collate material and print a booklet on the studies and implications.

Since our BP advertising campaign, the offending advertisements have been taken down and in some cases have not been replaced!

Every year on August 9 is South African Women's day to celebrate their feeling of solidarity. We intend organising activities around this day to support women around the world. Suggestions so far have included a forum on feminism and racism, and guerilla theatre activities.

NOW ChCh

P.O.Box 2720
Christchurch

As a result of the June Workshops we have decided to conduct a survey in the central Christchurch area to collect figures to support a call to Government to build up the Home Aid Service at present run by the Labour Department. Next month's Workshops will focus on "The Image of Women in Advertising". Enquiries about area groups to Penny Fenwick, phone 859-186 (ChCh).

Deirdre Milne is making submissions to Government on behalf of Christchurch NOW about the Counties Amendment Bill. This Bill provides for the removal of plural voting but retains Section 49 which states "In any case where there is more than one person appearing on the valuation roll as the occupier of any one property, then, for the purpose of voting, only the person whose name appears first on the roll shall be entitled to vote .." NOW submits that, as the person first named is usually the husband in cases of joint ownership, this section is (unintentionally) discriminatory.

C.A.D.

On July 18 a public meeting of interested women's organisations was held in Auckland to form a committee to prepare submissions and collect evidence for proposed legislation against discrimination on the grounds of sex. The committee elected includes three members of Auckland Women's Liberation, Sandra Coney, Ann Lloyd and Barbara Morris. The committee hopes to collect sufficient evidence of discrimination against women in all fields, and in due course present this evidence to Parliament. So, if you or any of your friends and relations have ever been the victim of any form of discrimination simply because of being female, let the committee know about it. Special forms are available on which to record all the details of the alleged discrimination, and are available from

Campaign Against Discrimination
P.O. Box 2946
Auckland

H.O.W.

H.O.W. wants to start pushing the child-care centre issue again - we intend making fairly concrete suggestions to government, and are starting by doing a survey locally of what's available, its quality, and how far it goes to meet the present need. The Association of Child-Care Centres has done a vaguely similar survey of some of its members and come up with the conclusion that many of them are so insecure financially they'll have to close (- which opens up the whole question of how such facilities should be run - as businesses, kindergartens, or by the state?), and, I think, the North Shore branch of Society for Research on Women has done a survey of centres there. I feel it's likely that other feminist-oriented groups, or even parent centres, etc., have done similar work, and it would all obviously be much more valuable if collated. Could any organisation who has material on child-care centres in their area send the information to:

Lois Welch. R.D.4, Hamilton.

Auckland Womens Liberation

Public speaking engagements, including a visit to Mt Eden Prison, have been coming in steadily, and we are also involved in helping the Campaign Against Discrimination. We meet in the Women's Common Room at the University every Tuesday at 7.30 p.m.

United Women's Convention

don't delay
september 15-16
tickets \$5 from:

W.E.A., 1a Ponsonby Rd,
Auckland 1.



SECONDARY TEACHERS'
LEGE, AUCKLAND
LIBRARY

LORRAINE ROTHMAN

From September 15 to October 2 Lorraine Rothman of the Feminist Health Centre in Los Angeles will be touring New Zealand, speaking on women's health, self-help centres and menstrual extractors. For those who have not heard, NZUSA's all male executive recently refused to sponsor the tour. Each president has one vote at the executive level, at the S.G.M. level the constituents have votes according to their size. So to alter this decision, individual presidents need to be lobbied, as well as trying to get appropriate motions passed through constituent executives. Reasons given for refusing to sponsor the tour (although the loan of \$300 and the grant of \$100 remain) varied from vaguely reasonable to the absurd. "The feminist movement is not on the right ideological line". "Women are not interested in these things". "There could be legal hassles". "Feminists are turning women off with their emphasis on abortion". etc etc, forgetting that the tour is NOT an abortion tour, that women are concerned about their health and that men have no right to attempt to impose their opinions about the direction of the feminist movement on us. So a group of us have formed a group to act as sponsor and to arrange the tour, the Organisation for Women's Health. Money is needed to pay for Ms Rothman's fare to New Zealand, internal travel expenses and publicity. Any Women's Liberation groups or individuals who would like to make the tour a success, send contributions to: Sharyn Cederman, Convenor, Organisation for Women's Health
c/o NZUSA, P.O. Box 6368
Wellington

SINGLE MOTHERS

Three unmarried mothers met at the Student Counselling building at 51 Symonds Street on 23 July, and formed the 'Single Parents' Association'. Gordon Dryden gave us a free advertisement over Radio I, but no one of the three had come as a result of that. We will hold meetings at the same place each Monday night at 7.45 p.m. and hopefully lots of single mothers and expectant mothers will turn up.

We decided two things:

(1) To approach landlords to explain difficulties single mothers experience when seeking accommodation, and to try and change landlords' attitudes towards renting to single mothers. We will write an article for this purpose and ask the Real Estate Institute to print it in their monthly communication to their members.

(2) We will approach organisations that offer shelter to expectant mothers to ascertain what services are offering, and to find out their attitudes towards the girls who seek their shelter. Major Smith of the Salvation Army has offered the first appointment. We urge everyone to turn up the very next Monday after reading this. We can offer information re Social Welfare benefits, legal aid, even put you on to a good lawyer if you need one. The lawyer we know has only lost one paternity suit out of 450. One future aim we discussed was the establishment of a hostel to offer temporary accommodation to mothers leaving hospitals with their babies, and having no where to go. To be run by single mothers for single mothers. Student Counselling have kindly offered their premises to us on a weekday as well, if there are any mothers who can't attend the evening meeting.

We three are meeting on the weekend to take the kids to the zoo. It's high time we united to help each other; we want your suggestions for improving conditions for single mothers and our children. Get a babysitter - see you Monday.

Phone: 589-386.

broadsheet

★ subscriptions★

➔ **\$2.00**

**to: 48 St Andrews Rd
Epsom, Auckland 3**

Name:

Address:

Phone:

Commencing month ...